UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH FREEDOM FELLOWSHIP

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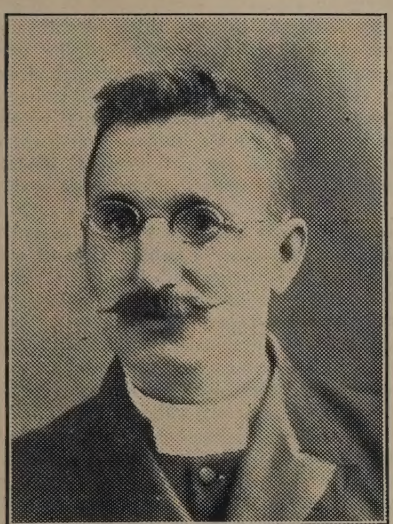

Rev. FRED HALL, Blackburn,

THE BLIND PREACHER.

Born at Hartford, Cheshire, May 1st, 1870. He was reared in Wesleyanism; began to preach at 16 years of age; at 17 passed with distinction the examination that made him a fully accredited Wesleyan lay-preacher. For 22 years he continued actively associated with Methodism; did a considerable amount of pioneer missionary work; carried several building schemes through successfully; and owing to his bold outspokenness of the larger hope that grew upon him, was assailed with eleven charges of heresy, against which he defended himself triumphantly. He ultimately resigned voluntarily from the Wesleyans to seek a larger intellectual and moral opportunity in Unitarianism. In 1904, owing to a heavy fall through slipping on a banana skin, he became totally blind; unable to recover his sight he mastered the Braille system of reading and writing, and the use of a typewriter for correspondence. In 1908 he became Unitarian minister at Congleton; revived a dying church, drew large congregations, more than doubled the membership, trebled the church offertories, secured the thorough repair and considerable extension of church and school buildings at the cost of £500, and established a Unitarian mission at Biddulph a few miles away. After two and a half years at Congleton he removed to Blackburn as minister for the new Unitarian movement in that town, where he has still larger scope for his abilities. Mr. Hall is strongly optimistic; difficulties never daunt him. He is, of course, an extempore preacher, and is considered to be an orator of no mean order. Widely read, and endowed with a retentive and well-stored memory, and withal a clear thinker as well as a forceful speaker, his sermons are of high quality in matter as well as in delivery. He has rendered able service too in various parts of the country as Unitarian Van Missioner; his "Children's Chats" contributed to "The Christian Life and Unitarian Herald" have shown him to be an impressive and powerful writer. In many ways Mr. Hall is an interesting and a unique personality. Bereft of bodily sight he is blessed with keen mental insight and moral and spiritual vision by which he is able to so impress others that they are made to feel: "Whereas I was blind, now I see." May he have increasing joy in his Unitarianism, and win a rich harvest of blessed results for God and man in his advocacy of its good news!

"The high that proved too high,
The heroic for earth too hard,
The passion that left the ground,
To lose itself in the sky,—
Are music sent up to God
By the lover and the bard;
Enough that He heard it once:
We shall hear it by-and-by."

We speak of hell and we speak of heaven, and we think of them as far-off places. We are wrong. Hell is in man's own heart; heaven is in man's own soul. Man makes his own hell by selfishness, or he makes his heaven by love.

—A. B. Boyd-Carpenter, M.A.

Dorothea Dix.

Dorothea Lynde Dix has been declared to be "the most useful and most distinguished woman that America had ever produced," which is saying much when it is remembered what a galaxy of great and noble women America's roll of famous characters includes. Many of them are more widely known than Dorethea Dix; their biographies may be found in most of the encyclopedias; but she is little known comparatively and many of the encyclopedias never mention her. The great estimate of her just quoted is an indication of the very high value that has been put upon her life and labours. And truly they cannot be too highly estimated.

She was born April 4th, 1802, in Massachusetts, in comparatively poor circumstances. She was neglected by her shiftless parents, so that her childhood's days were full of care. In after life she said: "I never knew childhood"; she had to earn her living at fourteen as a teacher. When only nineteen she went to Boston to set up a ladies' school, and came fortunately under the influence of Dr. W. E. Channing, the great Unitarian Divine. Under him she changed her religious faith from the gloomy Calvinism in which she had been reared to that of Unitarian Christianity. This change gave her a new view of life, a grander conception of God, man, and human destiny, and was to her a transformation of everything.

In addition to her school she engaged in much charitable activity, and wrote several valuable books including "Conversations on Common Things," which went through no less than sixty editions; and "Meditations for Private Hours," which passed through twelve editions. She was but twenty-six when the "Meditations" were written. At thirty-three her many varied and strenuous labours had proved to be too great a strain, and she was threatened with early death. A visit to England, with eighteen months' rest under the hospitable roof of Mr. Rathbone at Liverpool averted that calamity, and renewed her strength sufficiently to give her new zest for work.

After this recovery she entered on what proved to be the great labour of her life. Having returned to America she discovered that lunatics and prisoners were mixed together in the prisons and were subjected to the same inhuman treatment. She resolved to make a thorough investigation of the condition of prisoners, paupers, and lunatics in the different States of the American Union. This she did under the inspiration and encouragement of Dr. Channing. In three years (1841-1844) she went more than ten thousand miles visiting three hundred prisons, and five hundred almshouses, hospitals, and similar institutions. She discovered horrors that baffle description; lunatics were treated as wild beasts in cages, with no attempts at remedial or curative measures. With what must have been an awful shock to her feelings she found that there were men and women chained in cellars where it was so bitterly cold that their limbs were frozen off; that their food was thrust to them through a grating; that they were kept under the filthiest and most insanitary conditions, their dungeons being raked out not oftener than once a week, with the inevitable result that the state of the atmosphere was continually vile.

Her deep compassion for the sufferers rendered her free from fear. Though the jailors warned her of dangers from the insane she was not deterred from visiting them. It is significant of human nature even in the insane that the most violent responded to her gentleness and were calmed by her quiet power of will, the peculiar sweetness of her voice being a wonderful revelation to those usually treated like beasts.

She resolved that this condition of things should be changed. By earnest persistence she prevailed upon people of means to give money to assist her work of reform. And before 1855 owing to her efforts twenty-four of the State Legislatures established hospitals for the separate humane treatment of the insane, and no less than thirty-two legal enactments were passed, drafted under her careful supervision.

She visited Europe in 1855 to investigate lunatic asylums, and in Scotland, owing to the bad conditions she found, secured the appointment of a special Government Commission of inquiry to remedy matters. Robert Chambers, the publisher and author, wrote: "It is a disgrace that the existence of such evils was overlooked" to be "brought to light by a fragile woman"—"an American by birth, a Unitarian by creed"—"of such weakly constitution that she can scarcely walk half a mile."

Continuing her work in America, the outbreak of the Civil War became a call to her to aid the wounded. She had visited Miss Nightingale and her hospitals at Scutari in the Crimea in 1856, and what she had learned there fitted her specially for this new work. The Government appointed her as Superintendent of Female Nurses. This was when she was sixty years of age; and she proved by her philanthropic earnestness and administrative skill and refusal to accept any pay, that she well earned the title of "the Florence Nightingale of America." After the war was over she continued her labours on behalf of the insane, until illness in her eightieth year rendered her helpless, and she died July 19th, 1887.

Her religion was her inspiration. The faith in human nature which she learned from Dr. Channing gave her every confidence in the possibility of the reforms in which she engaged. She rescued the perishing and was a real saviour of the lost.

[We are indebted to the account in "Memorable Unitarians" for the facts narrated in this article, but a fuller biography is to be found in "The Story of Dorothea Lynde Dix," by Frances E. Cooke, 1/-, paper covers 6d.—Sunday School Association, Essex Hall, London, W.C.]

Uniform Bible Lessons.

"Bible Teaching by Modern Methods," edited by the Rev. Frank Johnson, Editor of "The Sunday School Chronicle and Christian Outlook," 3/6, net. London, Andrew Melrose, 16, Pilgrim Street, E.C., and Sunday School Union, 56-59, Ludgate Hill, E.C.

Bible teaching is as necessary and as important now as ever it was. And what is of very pressing necessity in these times is that teaching of the go-as-you-please, slipshod sort, in Sunday Schools should cease, and that the most thorough, efficient, and systematic methods possible should prevail. This, not merely in the interests of any creed or sect, but for the sake of correct knowledge of the Scriptures, and to secure real justice to the Bible itself.

As a text-book of Religion the grand old Book is still pre-eminent. It is not at all probable that it will go out of use in the immediate future as a source of instruction. Indeed, under the new ways of regarding it the reading of its contents is more interesting and helpful than ever, and it is a much more fascinating study.

The orthodox have long since come to the conclusion that more modern methods of Bible teaching are necessary. The volume of essays upon the subject edited by the Rev. Frank Johnson, of the Sunday School Union, is remarkable evidence of it. Here we have papers read at "a Conference of Experts and Biblical Scholars held in London" (1906) from such men as Principals Adeney, Garvie, Professor Peake, Dr. R. F. Horton, Professor John Adams, and others, advocating the new views of the Bible and methods of teaching from it in Sunday Schools in accordance therewith. The Editor says that this Conference "was of critical importance, and incidentally made history," that "it was epoch-making both by the intrinsic value of the papers read and the discussions which followed."

In the Introduction to these papers we are told that "For over a generation the International or Uniform Lesson System has been in operation, and alike in the United States, Great Britain, and Canada has won general acceptance. It has met the needs of average schools with remarkable success; and united them in a way that permits of their organisation for teacher-training, daily Bible reading, and aggressive missionary effort. But more important still, it has made possible the production of lesson-helps—in periodical and book form—through which the flame of spiritual insight and the colder, but necessary, light of Biblical scholarship have passed into every Sunday School class. Where once was a chaos of individual effort, largely unintelligent, there is now, at any rate in the progressive schools, a system of ordered study and endeavour."

This International Lesson System began over 30 years ago on the principle of one uniform lesson for all grades, so that all Sunday Schools adopting it, in all countries had the same lesson on the same day. There have since been new developments which have resulted in the grading of the treatment of the uniform lesson to suit the capacity of scholars of different ages, or a different uniform lesson for each grade, at least for juniors and seniors.

The International Lesson Committee publishes a list of Bible Lessons, in advance, for each year, giving chapter and verses, and memory text, without note or comment. Each religious denomination using these lessons produces its own Lesson Notes and Lesson Helps for their teachers, so that they are assisted to teach the lessons in such manner as agrees with their particular doctrines. The lessons, as issued by the International Committee, are absolutely undenominational and unsectarian.

There is obviously an enormous advantage to any religious denomination in having a uniform lesson in all its Sunday Schools on one part of the day, each Sunday throughout the year. Scholars transferred from one school to another continue in the same course of instruction, having the same plan of lessons without interruption. The helps in lesson notes and comments required by the teachers in all the schools make a large demand for these lesson publications, enabling the denominational publishers to produce them at easy terms without financial loss and supplying the best material that their most learned experts can provide. The incalculable gain in securing definite instruction to the young, in training them in the specific doctrines of their faith, and therefore of helping them to form definite convictions of their own in matters of religious belief, is inevitable wherever the system is properly worked. It is certainly a sacred duty to the young that they should not be permitted to grow up into manhood or womanhood without having convictions, a definite faith and belief by which they can live and work and face the world.

The importance of this presses upon the Unitarian denomination as much as upon any other. Young people are lost from our schools because of their lack of interest owing to absence of definite and systematic instruction, and are lost as possible members of Unitarian Churches because allowed to grow up without any real knowledge of Unitarian faith and doctrine.

Might not the International Bible Lessons be used for our schools with Unitarian Lesson Helps from our denominational publishers, and be a means of strengthening the interest in the work of our Sunday Schools, and increasing in great measure zeal and love for our Faith?

Nothing is intolerable that is necessary. Now God hath bound thy trouble upon thee with a design to try thee, and with purposes to reward and crown thee. These cords thou canst not break, and therefore lie thou down gently, and suffer the hand of God to do what He please.—Jeremy Taylor.

Home Circle.

Open the Human Heart.

Shall we not open the human heart,
Swing the doors till the hinges start,
Stop our worrying doubt and din,
Hunting heaven and dodging sin?
There is no need to search so wide;
Open the door and stand aside;
Let God in!

Shall we not open the human heart
To loving labour in field and mart;
Working together for all about,
The glad, large labour that knows not doubt?
Can He be held in our narrow rim?
Do the work that is work for Him;
Let God out!

Shall we not open the human heart,
Never to close and stand apart?
God is a force to give way to!
God is a thing you have to do!
God can never be caught by prayer;
Hid in your heart and fastened there;
Let God through! —Mrs. Gilman.

JUDGING OTHERS.

THE BLIND MAN.

A crowd of people had assembled in the streets of a French town. One of the company, whose name was La Motte, trod upon another man's foot. The ill-tempered man turned upon La Motte, and struck him a violent blow on the head.

"Ah, sir," said La Motte, in a quiet voice, "you will surely be sorry for what you have done when you know that I am blind."

The man reddened with shame, and murmured an excuse. He had imagined in his haste that La Motte was but a rude or careless fellow, who deserved to be taught better manners. His unjust judgment led him to do so mean a thing as to strike a blind neighbour.

"Be not swift to take offence,
Let it pass!
Anger is a foe to sense,
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long;
Rather sing the cheery song,
'Let it pass!'"

PHILIP BLISS.

Some ladies and gentlemen were enjoying music from a piano. A glass door led out of the room into the garden. One of the party suddenly exclaimed:

"Look at that young thief!"

It was a ragged, barefooted boy, ten years old, who had crept in at the open door and stood in the shadow of the curtains. With rough words he was ordered away, and he hastily fled. But he was not a thief. As he passed the house he heard the music. Brought up in the country he had never heard the notes of a piano. His heart was touched. He crept nearer and nearer to the music until almost without knowing it he stood within the room. His name was Philip Bliss. He learned the art of music later, and in after years his hymn-tunes were sung in many homes in many lands. The seeming thief was a lover of music. He had been unjustly judged.

Silver and gold we may have none
To those in need to give;
But, if we choose, we may each one
To blessed purpose live.

The drooping spirit we can cheer,
And heavenly hopes impart,
Can gently dry the bitter tear,
And heal the wounded heart.
—W. Gaskell.

A MAN HUNT.

People cried "Stop thief!" The crowd went in pursuit, caught him and knocked him down. He had stolen a loaf of bread. It was the first time he had stolen.

His wife lay in a garret and a babe at her breast, both hungry and cold on the bare floor. So poor they had no bed to lie upon. They were starving. The hunted man as hungry as they, through being out of work, hearing his wife, dying, raving for a crust, rushed forth into the streets in sheer desperation, resolved to get bread at any cost. He saw a loaf through the open door of a baker's shop and stole it.

He was hauled off to prison and very roughly handled. He pleaded for mercy:

"If you'd heard her moan in the fever, and cry, and you hadn't been stone, you'd have done just as I."

And next day in that lonely garret a woman and babe lay stiff and cold, but at rest.

And the poor man-hunted thief died in prison.

Then gently scan your brother man,
Still gentler sister woman;
. . . . . .
Who made the heart, 'tis He alone
Decidedly can try us;
He knows each chord—its various tone,
Each spring—its various bias:
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted. —Burns.

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER X.

It was not long before Miss Beeley paid another visit to the "Hermitage," where she was received by Mr. Wardley Wentworth with evident cordiality. He expressed no surprise on learning why the visit had been so long delayed. He had foreseen the difficulties she would encounter, and shrewdly guessed that she would be compelled to withdraw from the orthodox circle. He knew what slight consideration would be found within that circle for one who dared to challenge the infallibility of traditional creeds, and to strike for theological freedom. The stifling of conscience and the surrender of reason is counted virtuous: loyalty to the divine intuitions is deemed sinful in all the "leading" religious communions. And to be "cast out" is only to share the lot of the great master.

"Your experience is not unlike my own," said Mr. Wentworth. "I have known the dark hours of doubt, and the strong pull of old associations. I have known, too," he continued, with just a touch of bitterness, "the sifting of professed friendships, and the contempt of vulgar dogmatists whose ignorance was too deep to be stirred by doubts."

The words were reminiscent of the conversation six months before, and Miss Beeley, whose mental and doctrinal struggle had not really involved such painful distress, adroitly changed the subject, and reminded him of his promise to consider her appeal for assistance.

"So then you have not abandoned your big plan?" he queried.

"On the contrary, I am more than ever anxious and hopeful about it. I can see that it must be modified in some respects; and I shall not make the mistake again of being over-sanguine. But I have no fear now of the lack of helpers. At present the distress is not so keen as it has been during the winter. By the end of summer I think we shall be prepared to deal effectively with the destitution of the neighbourhood."

"You may count on my support," said Mr. Wentworth. "You might have done so before now if you had let me know your difficulties. Let me think it over for a few days."

In the course of a week the reward of Miss Beeley's courageous perseverance came to her in the form of a liberal donation, accompanied by an offer which was of even greater value than the money. Within the grounds of the "Hermitage," abutting on the wall adjacent to the street, was a large outbuilding littered with tools, broken boxes, and a confused assortment of unconsidered trifles. It was the kind of ramshackle appendage which may often be found where premises are old, and parts have fallen into disuse. At comparatively little cost it might be made serviceable and ornamental, instead of being allowed to remain a useless and ugly blemish. How many old factories, warehouses, foundries, never again likely to be used for business purposes might be redeemed from their ruined hideousness, and utilized to public advantage! In like manner the unsightly patches of waste ground that disfigure so many towns might be converted into beauty spots for the people's benefit. So effectively had Miss Beeley's scheme recommended itself to his approbation that Mr. Wentworth decided to renovate his neglected outbuilding and place it at her service. Emptied, garnished, furnished, it would be more commodious and might be made more comfortable than any schoolroom in the district. Needless to say, the offer was received with some surprise and accepted with gratitude. Operations were begun at once. Rubbish was cleared away, roof and floors were repaired, walls were decorated, stoves and gas fixtures were installed, and an entrance broken through from the street—all under the superintendence and at the cost of the owner. He could well afford it, of course. The expenditure would entail no privation of personal necessities or comforts. He had enough and to spare. But the same thing is true of many a man and woman, who nevertheless hug their wealth in selfishness until it hugs them in captivity. The door of the heart seldom opened is apt to rust on its hinges, and refuse in time to open at all. The man who cherishes only "miserable aims that end with self," and spends for his own sole pleasure, is the man to whom pleasure is the greatest stranger. Better have nothing to give than have super-abundance and give nothing.

The transformation of the dilapidated building into "Hermitage Hall" was gradually effected during the summer months. By the middle of October portions of the structure were available for some departments of social and educational service; but the complete scheme could not be accomplished until Christmas, when it was to be celebrated with elaborate festivity. From all quarters came donations—for kindness is contagious, and a generous leader seldom lacks generous followers. The surprising change which had come over the "Hermit" was talked of far and near—by the wealthy and the poor—and brought the parish into undreamed of prominence. Naturally the experiment evoked a variety of opinions. Candid friends criticised it with the impertinent freedom of their species and predicted failure. Half-hearted friends did their little best to make success difficult. Unexpected supporters turned up on every side. Miss Beeley found a small host of willing helpers who devoted themselves unrestingly to the work. The prospect of being able to give some real, substantial aid to their needy neighbours filled them with buoyant happiness. How they toiled! How they enjoyed it! What weariness each day, and what delicious rest each succeeding night! That is God's way of blessing those who make themselves a blessing.

Mr. Wentworth, emerging from his long seclusion, was "a wonder unto many" and to himself. No

longer shunning association with others he entered with zest into their plans, presided over their councils, advised them, encouraged them, and brought to the whole work a large-minded and business-like aptitude which none suspected him to possess. A new interest had come into his life, under the influence of which the old gloomy pensiveness gave place to sunny geniality.

In conjunction with the Unitarian minister he secured the transfer of several Friendly Societies and Clubs from licensed premises to the new Hall. A Reading-room, a Recreation-room, and a Rest-room were among the earliest concerns to be attended to. The last named was a comfortably arranged compartment where women and girls were free to take their meals at mid-day, or spend what leisure might be forced upon them by lack of employment. The Recreation Room provided for gymnastic exercise, physical drill, dancing classes, single-stick practice, and all indoor games. Several smaller rooms were set apart for classes in first-aid, wood-carving, basket and bent-iron work, and cookery. Voluntary teachers conducted these several departments, and no charge was made for admission. "Let no man be stranger here" was the motto adopted, the term "man" being understood to include both genders. Actual destitution was the only condition of membership. "Hermitage Hall" was intended to be a home for the homeless—a refuge for the victims of social adversity. The response was immediate and eager. Young and old thronged the rooms daily, for with the approaching winter work again became scarce, and the pinch of poverty was renewed.

There was no need for Miss Beeley to assume prominence. Willing hands had taken up the work which she had initiated and were carrying it forward ardently and efficiently. Yet she was the soul of the whole movement, a veritable "little busy B," as her old friends had called her, thankful and happy beyond measure in the accomplishment of her good-hearted aims.

(To be continued).

Wealth and Life.

In his book, "Oh to be Rich and Young," noticed last spring, the Rev. J. T. Sunderland asks: Which the real owner of a great museum, the ignorant rich man who holds the title deed or the scientist in charge who knew everything in it, and whose loving labour has made it what it was?—and who possesses the splendid picture — the millionaire who bought it and who understood nothing about art, or the artist in charge of the gallery, who appreciated and loved the picture?—p. 13. How little there is we can legally own, whereas most of the things that make life worth living—the sunshine, the air, the clouds, the rain, the seasons, day and night, the moon, stars, the splendour of sunsets, the freshness of dewy mornings, society, great thoughts, friendships, are the possessions of all who will, without any title deeds. "A shrewd old man said to his daughter: 'Be sure, my dear, that you never marry a poor man. But remember that the poorest man in the world is one that has money and nothing else.'" The Greek Themistocles was asked "whether he would rather his daughter should marry a poor good man or a rich bad man,"—answered, "that he would much rather have his daughter marry a man without money than money without a man."—p. 25.

In the concluding section it is shown that the soul may enjoy perpetual youth, that it is only the body that grows old, that a man's self may keep ever young, that some men not old in years, but who have lost all faith are old and withered in soul. "As soon as a man makes up his mind that the deepest human motive is selfishness, or that every man has his price, he is old; his heart is withered."

"As soon as a woman begins to suspect everybody's sincerity, she is old; her soul is wrinkled, whatever may be the appearance of her cheek."—p. 69.

"Dr. Channing, being asked what he thought the happiest time of life, replied, 'about sixty.' He had just passed his sixtieth birthday"—p. 81.

"Somebody asked Lord Palmerston the question: 'When is a man in his prime?' The great Premier replied, 'At about seventy-nine. I am past my prime, I am just eighty.'"—p. 73.

Old age—in years—may in spirit be the happiest and most joyous time. "Dr. Robert Collyer said of himself at seventy-eight: 'My life grows sweeter as the years come and go.'"—p. 83. Julia Ward Howe said, when far past eighty: "The deeper I drink of the cup of life the sweeter it grows—the sugar all at the bottom." "At ninety-one she said: 'My health is perfect. I feel full of youth.'"—p. 86.

MAN MORE THAN A MACHINE.

Man is not a ball that is driven back and forth on the billiard table, man is not a physical machine wound up and set agoing. An ingenious clockmaker once made a clock, and when the hour struck twelve a little figure came out and stood above the clock face and said to the man's wife, "I love you! I love you! I love you!" and then the man went off and left the clock to court his wife. And she was not satisfied.

Why not? If man is a machine, why not the machine of a clock as well as the machine of a man? You and I know that we are not machines. In vain Hume tells us that no man is good enough to deserve more than a supper, no man bad enough to deserve more than a sound drubbing. When we read the story of the "White Slave" traffic we do not believe the slayer of womanhood deserves nothing more than a good drubbing, and when we read the story of the four years of passion of Abraham Lincoln we do not believe that he deserves only a good supper. Man is not a machine.

—Lyman Abbott, D.D.

National Unitarian Temperance Association.

FACTS AND FIGURES.

DRINK AND LUNACY.

From the 65th Report of the Commissioners in Lunacy:—Alcohol, as an assigned cause of insanity, is more common among males than females, the percentage of admissions being 22.1 for males and 8.7 for females.

THE DEADLY TRADE.

In a recent number of the "Alliance News" Mr. G. B. Wilson pointed out that the percentage of deaths from Alcoholism and Liver Disease among innkeepers and servants between the ages of 25 and 65 was 16.5 per cent.—more than the deaths from accidents of miners of the same age, 15.4 per cent. Alcohol spares not the maker, the seller, nor the taker.

LAST YEAR'S DRINK BILL

for the United Kingdom amounted to £157,604,658, or £3 9s. 3½d. per head; or £17 6s. 5½d. per family of five persons.

LIQUOR AND LABOUR.

Wright's standard text-book on brewing states the cost of a 36 gallon cask of ale to be £1 0s. 11d. Wright gives 2s. of this to wages and salaries.

Guinness's (Dublin) turned out last year over two million barrels of stout (which would sell for at least £6,000,000) and employed only 3,000 workpeople.

WHAT IS THE STATE?

The man is the State: his character is the character of the State. Given a nation of liquor dealers and the nation is a drunkard. Given a nation of gamblers and the nation becomes the embodiment of this passion. Given a nation of libertines and infamous becomes the character of the nation. Any nation, every nation is what its people are—regardless altogether of resources, its wealth, its power.

ALCOHOL A RACE POISON.

"Alcohol is a racial poison. Alcoholism is a symptom of degeneracy, and it is also a cause of the degeneration of healthy stock. There is a remarkable similarity between the effects of alcoholism and lead poisoning. The parallelism, in effect, on parents and offspring is extraordinary. The evidence for this is derived equally from experiments on animals and the observation of men."—Dr. Saleeby.

"Alcohol antagonises every manifestation of life, stamps every tissue with the seal of disease, depraves the morals, and destroys the soul. Instead of the 'Elixir of Life,' the 'Fountain of Immortal Youth,' it is the essence of depravity, the grave of hope, the advance of death."—T. Alexander MacNicholl, M.D.

When a young life starts out from home to fight the battles that must be fought and brave the dangers that must be faced, one of the most priceless possessions, one of the greatest safeguards he or she could have, is that of total abstinence from all alcoholic liquors.—Arthur Evans, M.S., M.D., F.R.C.S.

Channing, the Unitarian.

In what sense can we speak of Channing as a saint of Unitarianism? A year or two before he died he said "I am but little of a Unitarian, and stand aloof from all but those who strive and pray for clearer light." Far too much has been made of this pronouncement, especially by those who would disparage and discredit Unitarianism. From the confident manner in which it is frequently quoted we might imagine it amounted to a repudiation of our faith. But Channing did not say "I am more a Trinitarian than a Unitarian"; nor will his words bear that interpretation. What he meant was that he was no sectarian, and that there was something more important than names.

What was Channing's relation to Unitarianism was plainly set forth by the Rev. Alexander Gordon more than thirty years ago. On the occasion of the Channing Centenary, Mr. Gordon gave utterance to the following weighty words: "Dr. Channing was decisively a Unitarian. We may describe him as the creator of modern Unitarianism. For he it was who, when he took up the Unitarian name, first succeeded in attaching to that theological designation its modern significance and power. That which Priestley thought impossible—the amalgamation under one name of the older Arian and the rising Humanitarian party—was seen to be not only feasible, but inevitable. It was made so by the unique strength of Channing's affirmations, by the self-surrender of his tolerant spirit, by the power with which he put forward the moral as well as the spiritual ground of our faith, by the fidelity with which he showed that, while our metaphysical differences may be many, there are points of union which bear witness to a common Christianity in all. He has made men feel that Unitarianism must be interpreted as a witness, lofty and peerless, for spiritual freedom, for evangelical charity, for the religion of Christ Jesus undefiled." These descriminating words give the answer to those who would seize upon a solitary sentence to discredit a life and the great faith in which it was lived. Moreover, they amply justify the description, a "Saint of Unitarianism." —Rev. H. Fisher Short.

When John Wesley preached his great sermon on "Stewardship," his first division was: "Make all you can," and a deacon farmer down in front said, "That is right." The second division was: "Keep all you can, save all you can," and the farmer said more emphatically, "That is better." And the third division of the sermon was: "Give all you can," and the farmer's face dropped, and he said, "That has spoilt the sermon."

Ah! When shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Through all the circle of the golden year?

—Tennyson.

Central Postal Mission and Unitarian Workers' Union

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These Postal Missions are associated with the Central Postal Mission in the distribution of religious literature and the propagation of Unitarian thought. Any of the hon. secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

REV. JOSEPH WOOD'S BOOK.

A reader of the U.M. who is also a Postal Mission correspondent, writes:—

"I lend my Unitarian literature to interested readers. My next neighbour is now very deeply interested, and one day recently, after having read Joseph Wood's 'The Bible, what it is and is not,' which I had lent him, came to me and with much emphasis said 'Mr. —— I do thank God you are my neighbour.'

"I get 'The Unitarian Monthly' regularly, and after reading pass on to a —— postman who likes reading it, and also any Unitarian tracts I may have to give him. I have given away nearly a dozen copies of Joseph Wood's book above named, with, to me, very gratifying results. Only recently I have received a letter from a correspondent living in Auckland, N.Z., to whom I sent a copy. What he writes in reference to it may interest you to read, and so I enclose a copy of his remarks. I have ordered another copy of this book to give to a young farmer, living near by, who I find intelligent and of an open inquiring mind:

Auckland, New Zealand.
Jan. 5th, 1911.

"I have to acknowledge with VERY MANY THANKS, the receipt of the book on the Bible. I have read it, and it is now open on the table before me, for I am going through it a second time I never read a more helpful book on the subject; and as the writer intends, so far from belittling the Bible it greatly enhances its value.

"When I used to teach in Sunday School [Liverpool] years ago, many of the points touched upon were real difficulties to me, but there was no one to explain them. I had perforce to shut my eyes and pretend it was all right, or as the writer of the book says, apologise for immorality and inhuman conduct, as well as I could.

"I thank God that now it is possible to read the Bible without any apology and I am perfectly sure that if the Church [C.E.] would take up a similar position to the writer—Joseph Wood, in his book 'The Bible ,what it is and is not,' there would be no further complaint of the men not going to Church."

These are deserving tributes to a book that is doing a wonderful amount of good. In the work of the Unitarian Van Mission there is no book that sells better from the Vans than that. It is good too to know that many are doing real missionary work in passing on our literature and even purchasing supplies to distribute and circulate where they can. Could not the members of our churches do more to propagate our ideas in that way, and thus help considerably to make our publishing agencies to be more prosperous?

The Manchester Association of Churches has arranged a series of united meetings, to be held mostly on the first Saturday in each month. The three before Christmas are fixed for Monton, Urmston, Bradford (Manchester).

Dr. Russell Wakefield, the new Bishop of Birmingham, is a well-known social reformer, and is the great-grandson of the learned Gilbert Wakefield, the famous Unitarian scholar, who was a seceder from the Church of England.

Professor Edward E. Prince, formerly connected with our Mill Lane Chapel, Leeds, received the degree of Doctor of Laws from the University of St. Andrew's at its recent 500th anniversary

Rev. A. N. Blatchford, B.A., has recently preached on the 45th anniversary of his ministry at the Lewin's Mead Unitarian Chapel, Bristol.

The Van Mission has continued in various places with encouraging meetings, as also the McQuaker Open-air Mission in Scotland.

At Lancaster, presentations have been made by the congregation to the Rev. and Mrs. J. Channing Pollard, to mark the 25th anniversary of their marriage.

Professor F. E. Weiss, D.Sc., F.Z.S., of Manchester University, who is a subscribing member of the British and Foreign Unitarian Association, and was the Essex Hall Lecturer, 1909, was President, Botanical Section at this year's meetings of the British Association for the Advancement of Science at Portsmouth held recently and the subject of his presidential address was "Certain aspects of Paleobotany."

I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

—Wordsworth.

Honour and shame from no condition rise,
Act well your part, there all the honour lies.

—Pope.

"UNITY" LESSON CHART FOR OCTOBER.

1911.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
Oct. 1	*Dorothea Dix*	249	"O woman, great is thy faith: be it done—as thou wilt."—Matt. 15, 28	I Cor. 13
... 8	Faith and Works	233	"If ye have faith—nothing shall be impossible."—Matt. 17, 20	James 2, 1–20
... 15	Prayer	220	"Ye ask and receive not because ye ask amiss."—James 5, 3	Luke II 1–13
... 22	Worship	43	"The true worshippers shall worship the Father in spirit and in truth."—John 4, 23	Psalm 107, 1–22
... 29	Judging others	206	"Judge not, and ye shall not be judged."—Luke 6, 37	Rom. 2, 1–15

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

See Notes for this month in column below. Hymn also from Manchester Assoc. Hymn-book (H.C.S.)

The Bible Lesson Notes.

(See the Lesson Chart).

[NOTE: H.C.S. means "Hymns and Choral Songs," Manchester S.S. Association, Hymn-book; Hymn numbers in the Lesson Chart as shown above are given from "The Sunday School Hymn-book." S.S. Association, Essex Hall, London.]

Oct. 1st.—DOROTHEA DIX. Scripture Lesson, I. Cor., 13; Text, Matthew 15, 28; Hymn 249, H.C.S., 165.

See biographical article on another page; also sketch in "Memorable Unitarians," p. 373; and F. E. Cooke's "The Story of Dorothea Lynde Dix." Faith and hope are good, but Love is the greatest (see Scripture Lesson), and the little deeds of kindness make the greatest heroes (see hymn).

Oct. 8th.—FAITH AND WORKS. Scripture Lesson, James 2, 1-20; Text, Matthew 17, 20; Hymn 233, H.C.S. 321.

Faith is necessary to doing. No one does willingly what he does not believe, but readily and joyously what he believes in doing. If belief is strong it expresses itself in action. "Faith without works is dead"; but real faith is proved by its works (see Scripture Lesson). An untrue belief, a wrong faith—results in bad actions, as in pleasure-seekers, gamblers; in witch-burning under belief in witchcraft; in martyr-burning under a false creed. A true Faith leads to true actions, and a true life. Faith is the light by which we work and live (see hymn).

Oct. 15th.—PRAYER. Scripture, Luke 11, 1-13; Text, James 5, 3; Hymn 220, H.C.S. 249.

Prayer is one of the most natural and necessary things in human life. It is an asking, the expression of desire, in words, in effort, in deeds. The struggles of a shipwrecked mariner to keep afloat are a prayer for life; the efforts of a student a prayer for knowledge. A desire deeply felt must express itself in words or deeds or both. The act of prayer to God in thought or word or deed opens the soul, enabling the divine strength to enter in and fill it—which is a natural answer to the prayer, and thus the help comes. The flower opens its cup to the light and it is filled. "Ask and it shall be given you," if the asking is right and reasonable, but often men ask and receive not because they "ask amiss" (see Lesson and Text, also hymn).

Oct. 22nd.—WORSHIP. Scripture, Psalm 107, 1-22; Text, John 4, 23; Hymn 43, H.C.S. 170.

Worship is love, adoration, reverence, service. That which we love most we worship most and do the most for. He who loves God worships Him in adoration, reverence, and devoted service. He who loves money more than he loves God makes money his god, and worships that and pays most honour to it. Worship apart from the doing of God's will in effort and conduct is incomplete. Fellowship in public worship promotes love to God and love to man, and is the most vital nourishment of highest life; it should be according to sincere belief, in forms agreeing with the inner faith—to be "in spirit and in truth" (see Lesson, Text and Hymn).

Oct. 29th.—JUDGING OTHERS. Scripture Lesson, Romans 2, 1-15; Text, Luke 6, 37; Hymn 206, H.C.S. 374.

See Home Circle page, also Gould's "The Children's Book of Moral Lessons," First Series, pages 148-152. We ought not to condemn others hastily, as we can only judge by appearances, and therefore from partial knowledge. Hence the danger of judging unjustly. We need to make allowance for difficulty, temptation, and to judge charitably. God who knows all judges justly. Do to others as you would that others should do to you. (See Scripture, Text and Hymn).

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

OUR NINTH BIRTHDAY.—The first number of Unity, "The Unitarian Monthly" was issued for Oct., 1903; so this issue begins its 9th year. An earlier attempt to establish it, in June, 1899, at Darlington, though a few numbers were issued, did not meet with success. The Editor runs this paper single-handed; it is not subsidised by any shareholders or financial guarantors; it pays its own way. It is issued for individual subscribers, also to provide churches with a congregational magazine, and for missionary propaganda purposes. The Editor depends upon the co-operation of the churches for its permanent continuance; he trusts that his efforts to serve them will merit their increasing support. As it is to him a labour of love and not for pay (the very small balance over expenses of production cannot deserve that name)—he has every reason to ask for the hearty co-operation of his co-religionists whom he seeks thus to help. For all past support he repeats his thanks.

LITERATURE.—"The Revelation of the Father" by S. H. Mellone, M.A., D.Sc., Principal of the Unitarian Home Missionary College, Manchester; formerly examiner in Philosophy in the University of St. Andrew's, Edinburgh, and London. The Unitarian Penny Library, No. 126. British and Foreign Unitarian Association, Essex Hall, Essex Street, London, W.C.

This fine essay was delivered, most of it, as the annual sermon, Whit-week of this year before the British and Foreign Unitarian Association in London. It impressed its hearers at the time as a very able utterance, and now in its printed form in which it can be read and thoughtfully weighed by the reader, it gains rather than loses in value by such test of examination and study. Dr. Mellone describes the revolution that has come about in theology, finds religion and progress based in the nature and life of man, sees the revelation of God the Father in human strivings and aspirations, and marks this Religion of a Divine Humanity as the Religion of the Future. We commend this pamphlet to the earnest attention of our readers.

"Lesson Notes" for October, 1911, Manchester District Sunday School Association. One penny. H. Rawson and Co., 16, New Brown Street, Manchester.

These Notes, of which this is the first monthly issue give the first month's portion of a scheme of lessons for Sunday schools dealing with the grounds of religion. In this issue the Lessons are on: Man, the Learner; Man, the Worker; Man, the Admirer; Man, the Discoverer; and the "Review" Lesson. Ten pages of Notes are supplied as helps for teachers. A suitable Scripture reading and memory text are given under each subject, also a simple hymn for junior scholars who cannot read. The whole scheme covers six months and follows on with lessons on God, Revelation, Jesus, Religion, Character, etc. This is a very promising attempt at systematic instruction in religious ideas and doctrine. Copies supplied gratis to affiliated schools. To others 8d. per dozen from the Hon. Sec., Systematic Instruction Committee, Rev. H. E. Perry, 61, Beech Road, Stockport.

Two more scholarships have been won by James Martineau Street, son of late Rev. J. C. Street, in addition to the two announced in June.

The Rev. J. E. and Mrs. Jenkins have received presentations from the Padiham congregation in appreciation of eight years' ministry of Mr. Jenkins just completed.

The Autumnal Meetings of the British and Foreign Unitarian Association will be held Oct. 18th and 19th, at Bank Street Chapel and Schools, Bury, Lancashire.

Rev. Gertrud von Petzold, M.A., has been preaching in the Church at Zurich, Switzerland; and the Rev. Alex. Webster (Unitarian) Aberdeen, has been preaching in the Parish Church, Peterhead.

The minister of the new Unitarian movement, Timaru, New Zealand, Rev. J. H. G. Chapple, is a recent convert from the Presbyterians.

The South Shore Unitarian Church, Blackpool (Lytham Road), have engaged the Rev. H. Bodell Smith, their former minister, for one month's special missionary work commencing October 1st.

PULPIT CHANGES: The Rev. W. Moritz Weston, D.D., late Roman Catholic, has become Unitarian minister at Croydon; Rev. T. M. Falconer, B.Litt., has entered upon his ministry, St. Vincent Street, Glasgow; Rev. W. C. Hall, M.A., of Birmingham, is appointed to the Kettering Road Unitarian Church, Northampton; Rev. Lawrence Clare, late of Peckham, has entered upon his ministry at Hull.

DEATHS: Mrs. G. Brothers, of Canterbury, Aug. 17th, 81; Miss L. F. (Crompton) Jones, Tunbridge Wells, Aug. 16th, 45; Mr. H. F. Thomas, Croydon, Aug. 9th, 80; Mr. John Gladstone, Hampton-in-Arden, Aug. 9th, 46; Mr. Alfred Hall, of Boston, at house of his son, Rev. Alfred Hall, M.A., Newcastle-on-Tyne, Aug. 20th, 68; Miss Jessie Kensett, Horsham, Aug. 21st, 45; Mr. W. H. Turner, Blackpool, June 17th, 76, and Mrs. W. H. Turner, Aug. 16th, 72; Lady Fordham, at Odsey, Aug. 18th, 56; William Desmond, infant son of Rev. A. H. Biggs, Ilford, Aug. 20th; Mrs. Wharton Ogden, Western Australia, July 18th; Mrs. E. Sedgefield, Bournemouth, Aug. 26th; Rev. P. H. Hugenholz, jnr., of Amsterdam, Aug. 12th, 77; Mr. W. J. Cook, London, Aug. 31st, 58; Miss Amy Baker, Kingscote, Wokingham, Sept. 6th, 59; Mrs. Franklin Cooper, Anstey, Leicester, Sept. 7th, 74; Miss Anne Preston, Highbury, London, Sept. 10th, 86; Mr. A. J. Williams, J.P., D.L., ex-M.P., South Glamorgan, at Brigend, Sept. 12th, 77; Mrs. Edward Berry, Fairseat, Sept. 13th, 80; Mr. Thomas M'Ervel, Belfast, Sept. 5th, 71.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES:

(1) The Personal Unity of God.
(2) The Simplicity of Nature in Christ.
(3) The Personal Origin and Identity of Sin.
(4) The Finite Duration of Future Suffering.

opposed to CHURCH DOCTRINES:

(1) The Trinity in Unity.
(2) Two Distinct Natures in Christ.
(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Eternity of Hell Torments.

—Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

British & Foreign Unitarian Association.

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(A Paper read at the Annual Missionary Conference of Unitarian Ministers, Memorial Hall, Manchester, July 5, 1906; published verbatim in "The Christian Life," July 14, 1906, and in "Unity," September, 1906, and reprinted in pamphlet form by request.)

OPINIONS.

"Your article on 'What's in a Name' has the most sense of anything I have ever seen in print on the subject."
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Rev. J. SUNDERLAND, M.A.

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